

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

# THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 5, No. 3—New Series.

FEBRUARY 20, 1941.

[Registered at the G.P.O., Sydney, for  
transmission by post as a Newspaper]

## The Challenge of Lent

Is not this the Fast that I have chosen?  
To loose the bands of wickedness,  
To undo the heavy burdens,  
To let the oppressed go free,  
And that ye break every yoke? (Isaiah 58)

Behold the Lord's hand is not shortened  
That it cannot save; neither His ear heavy  
That it cannot hear;  
But your iniquities have separated  
Between you and your God, and your sins  
Have hid His face from you, that He  
Will not hear. (Isaiah 59)

## The Peace of God

WE have cried Peace, Peace, when there was no peace. We have sought private heavens of our own, and longed for peaceful places where the world's discords might not enter, and desired the blessings of peace without its tears and toils and sufferings. We had forgotten that righteousness and judgment were the habitation of Thy throne. And now we know we never shall have peace while wrong remains in the world: we know Thy peace can only come when all men are the servants of righteousness and Thy love rules all hearts and consciences.

—From a Prayer in "Life and Work."

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Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Secretary, Diocesan Church House, George Street, Sydney, N.S.W.

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Tasmania.—Hobart: T. A. Hurst, 13 Dymnryne Road, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Issued Fortnightly.

Subscription: 8/- per year, post free. 3d. per copy.

Telephone: MA 2975.

**Notes and Comments.**

Before our next issue the Season of Lent will have opened on Ash Wednesday, Feb. 26. In former days, when ecclesiastical bonds were in vogue, the faithful were beset with hosts of regulations concerning fasting and self-denial that tended to "artificialise" Christian behaviour and to deteriorate the sense of responsibility and the sacredness of human personality. Mechanised Christianity was in full charge and priestcraft was dominant. True penitence was lost sight of in the "penance" which was prescribed for moral lapses and men had lost a true sense of sin's gravity in the sight of an all holy God.

Our Reformation fathers realised the declension of conscience and thought that resulted from the systematised penance, and sought to call men back to a sense of personal responsibility in relation to God, and to an exercise of their moral sense and mental capacity in coming to an attitude of true penitence for their sins and a real and worthwhile conviction of God's forgiveness through the sacrifice of the

Saviour. Christian men and women were expected to "grow up" in the Christian life and enter into the fulness and freeness of that fellowship with God which has been made possible through the death of Christ.

Consequently, ecclesiastical regulations, affecting a man's personal relationship to God, have been made as few as practicable, and Churchmen are expected rationally and responsibly to make use of those means of grace provided in the Church for their growth and witness to the Love, Holiness and Power of God which have been manifested in Christ Jesus.

We make no apology for repeating our protest against this evil. We are very concerned over the increasing disregard of the sanctity of the Lord's Day.

Even in the minds of many professing Christians there seems to be a misunderstanding of the true purpose of the "separateness" of the day in regard for the spiritual nature of man. The divine sanction for its enjoined separateness is found in the statements "To keep it holy," and "He hallowed it," and the statement of our Lord, "The Sabbath was made for man" indicates the divine purpose in regard to the building up of man's true life, which is distinctly spiritual. To any ordinary thoughtful man, it would seem impossible to regard as consonant with the hallowing of the Lord's Day, the small portion assigned to it by ordinary Christians. An attendance at Early Communion as a prelude to a Sunday with no further thought of our religious duty, or a winding up of the day spent in secular pursuits and pleasures, by attendance at an evening service seems scarcely a worthy response to the love that sacrificed itself wholly to meet man's awful needs, and not by any means an adequate attempt to foster that friendship into which we have been brought by the sacrifice of the Cross.

Step by step the world has been allowed to intrude upon our

Christian life, and the worship of God is more and more being relegated to times and places that suit our convenience and pleasure.

Consequently the line of demarcation between Sunday and the other days of the week has become very attenuated. All kinds of demonstrations are now held on Sundays, some with a semi-religious aspect, others frankly secular. And so thin has the line become that public games and shows are becoming more and more common for patriotic and other so-called philanthropic purposes. Monday morning's paper reveals a round of carnival on the Sunday that indicates a paganism in our common life that leaves us very pessimistic in the midst of this terrible war. We have, as a people, far to go before we get to the full truth of God's injunction to His people. "Be still and know that I am God." That we are going to succeed in the war is our strong conviction, but these circumstances in our national life indicate the fires of purgation through which we shall have to pass. It is only as a nation that works righteousness, that we can plead for victory.

"Senex" writes: Amongst the many Christmas greetings published in December last, there was one Colossal Impudence. that for its colossal impudence and insincerity stood out pre-eminently.

It was from a well-known brewing company and ran thus:

"The events of the year now passing, fortify us for the year that is to come.

"We stand unafraid before the unrolling scroll of destiny, for we know that the valour of our arms, the skill of our workmen, and the quiet courage of our homes will surely prove worthy of the traditions we inherit.

"Inspired by the glorious example of our gallant kinsfolk in the Motherland, which makes us proud to be citizens of the British Commonwealth of Nations, let us press on to 1941, hoping, working, fighting for the

victory that will come in good time, and with it the opportunity to make of our land a brighter, happier place than ever before."

So runs this greeting. With the sentiments that it expresses one can find no fault; but when we remember that it emanates from an influential section of the soul-destroying liquor trade, we are irresistibly forced to doubt its sincerity.

The firm that issued it has, with other like businesses, a strangle hold on the retail liquor trade, and is able, even in these trying times, to pay enormous dividends to its shareholders. And we should remember carefully that the bulk of the profits made by the liquor seller comes not from the satisfaction by moderate drinkers of normal thirst, but from the drinking to excess by the countless myriads of those whose slavery to habit renders them utterly regardless of the claims of their nearest and dearest, as well as of their duties as citizens to bear their full share of self denial for the common good.

National efficiency is not fostered by addiction to liquor; on the contrary a drunken citizen is an incubus to society, at all times, and especially now when every ounce of national strength and every self-denying effort is called for to save our Empire and the world in this time of crisis.

One does not need to be a rabid "wowser" to stand aghast at the effrontery of the brewers' greeting; and very many moderate drinkers must have had this experience when they read the effusion printed above.

#### CHAPLAINS FOR R.A.A.F.

Q.: Is there a chaplain attached to the Air Force?

A: Chaplains are appointed to the Air Force. Recently the Department of Air announced the appointment of clergymen as staff chaplains as follows:

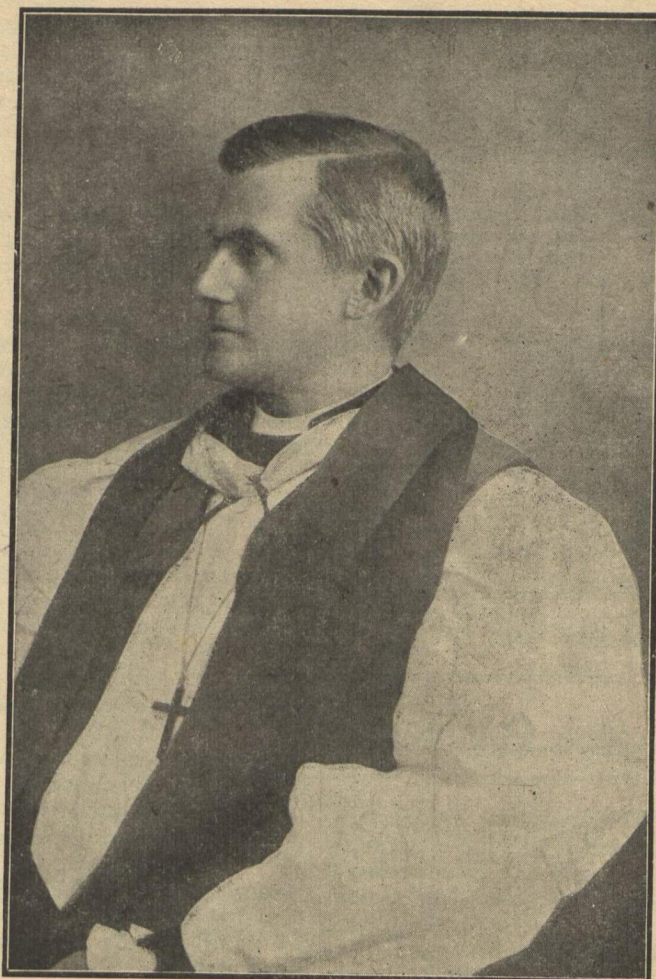
Anglican: Rt. Rev. J. J. Booth, Bishop of Geelong.

Presbyterian: Rev. A. I. Davidson.

Methodist: Rev. T. C. Rertoul.

Roman Catholic: Rev. K. R. Morrison.

Chaplains are also appointed to the R.A.A.F. establishments as are deemed necessary.



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#### HEROES OF MELANESIA.

By Canon J. S. Needham  
Chairman of the A.B.M.

During the last few months, several outstanding personalities once connected with the romantic diocese of Melanesia, have passed on to higher service. If it is true that "in this life we make friends, while in the next we enjoy them," one can picture the gathering of at least five old Melanesians talking over their varied experiences and perhaps relieved of the anxiety those who are working in that Mission now are undergoing. Three of these were well known to me.

I never met Henry Nelson Drummond until he had to retire

from the Melanesian Mission. This retirement was compelled when the Headquarters of the Mission were transferred from Norfolk Island to the Solomons. He was unable to enter a malarial district. It was for this same reason that he refused to allow his name to be mentioned when a new Bishop of Melanesia was required. He was a tremendous worker and not only made a splendid contribution to the Melanesian Mission, especially during the years he was Warden of St. Barnabas' College, on Norfolk Island, but wherever he worked he was loved and admired. To those who had the friendship, as I had, of his parents, one became a great believer in the power of heredity.

I followed Walter Ivens as Superintendent of Yarrabah Mission in North Queensland. This was my first meeting with him, and from that day we frequently corresponded. Occasionally, we met in Melbourne, and once in London. Walter Ivens did valuable missionary work but was chiefly known for his anthropological and linguistic work in the Solomon Islands. In addition, he was a good parish priest. I have met many of his old parishioners in Melbourne to whom he is a well-remembered and much loved figure. His missionary enthusiasm never flagged.

To the last I have kept Bishop Cecil Wilson, of whom I knew most, and perhaps loved best. My first contact with him was when, as a newly ordained deacon, I was sent to represent the diocese of Perth at a Church Congress held in Adelaide. I was a shy youth, but he soon set me at ease and then spoke to me of mission work. His challenge to me to come and help in Melanesia, had to be answered especially as I was ordained with the Mission Field in view. He brought back to my mind the first missionary sermon I had heard when a choir boy in All Saints' Church, East St. Kilda. That sermon was preached by one from Melanesia, whose name I cannot call to mind, but certainly he called out in me the consecration of my life to serve anywhere in the world God appointed me to serve. Unfortunately, there were two hindrances to offering to serve in Melanesia. My help was needed in the support of the home, and I felt pledged to the Church Missionary Society if home claims made it possible for me to go out as a missionary. It was Bishop Wilson, however, who advised me as to Missionary books I ought to read. My next contact with the Bishop was in his own home in Adelaide, when he had retired from Melanesia and was Archdeacon of Adelaide and Rector of a parish. This contact was several times renewed as I went about organising for the Board of Missions. Later I was several times his guest at Bishops-court, Bunbury. Our last meeting was once more in his own home,

South Perth this time, where he had gathered some of his friends to hear what I had to say about the work of the extension of the Kingdom of God. He had already been a constant attendant at a missionary school held in the Burt Memorial Hall, in Perth, taking quite a helpful part in the discussions which followed the various papers. I met the Bishop frequently and in the inner home life where he showed himself in his finest quality, and my eldest brother died while working in the diocese. What I want to say is that in addition to a genuine friend, he was so gentle, and so sincerely true that love for him was widespread and deep. He was too humble to be likened to a city set on a hill, but it would be only right to bear witness to one who was the salt of the earth. I shall miss him, but am the better for having known him.

The Bishop was as a father, while the others were brothers.

#### QUIET MOMENTS.

##### FIRST COLUMN— VANGUARD OF ENGLAND.

By The Rev. H. Wallace Bird  
(Formerly of Adelaide.)

The Fifth Column is a very old affair, although, of course, it has not always gone by the name. The first trace of it that we have any record of is very near the beginning of one of the oldest books in the world. In those days the world was fair, good to live in and good to work in. Lies had not been invented. Then the trouble began. The insidious interloper, the first fifth columnist—the father of lies as he was once called—crept stealthily into the picture and asked a woman a disloyal question. He sowed a doubt. Like all good fifth columnists, she did not keep the whispered question to herself. She passed the doubt on. There has been no peace ever since. The original fifth columnist was the enemy of truth. He has taught his tricks to his faithful

followers all down the ages. It matters not who you are—king, priest or prince, tyrant, traitor or schemer, peer or peasant—as long as you play his game. His game is to destroy truth. Some people call him the devil. It does not matter what you call him as long as you know him when you see him. He looks like an angel sometimes, using fair speech and wise argument. Making trouble is his chief delight, and he pays out well in the currency of his kingdom—death.

**The answer to the Fifth Column is the First.** The First Column is older than the fifth. There is nothing older—or younger—than the First Column. It has a glorious history, a roll of honour on which is inscribed the names of all the champions of freedom, hope and truth. The greatest name of all is the name of a Carpenter. He was a great Patriot. He loved His country so much that He would not tell her anything but the truth. He was sold by a traitor, falsely accused by lying witnesses, hanged like a common thief. But He triumphed. He still lives and marches at the head of the Column, the First Column, the vanguard of faith and freedom, the unconquerable army of those who love the truth, live the truth and, if need be, die for it.

**This First Column is a drastic business.** It has to be; for it has a mighty job to do. On its banner are blazoned these very simple words: "First things first." That has been put in various ways down through the years. The Carpenter used to put it this way: "Seek first the Kingdom of God." The great soldiers and emancipators of Israel—"Him only shall you serve." A hundred and twenty First Columnists two thousand years ago turned a pagan world the right side up by going all out for truth, and like their Leader, never turning their backs. The First Column puts God first—first in everything.

**The First Column is England's vanguard.** No cause is safe, no cause can triumph without this spearhead to its strategy. The

First Column listen to God. What He says goes. The soldier who joins the First Column is a better soldier. He knows no fear, panic never gets him, he never thinks of himself, he puts heart and courage into the whole crowd. The businessman who joins the First Column is a better business man. He finds real security. He no longer lives for profit, but to supply human need, to make the wealth of the world go round. The educationist who joins the First Column teaches the way into the wisdom and knowledge of God. The scientist in the First Column discovers God to be the first cause, and shares his secret with the world. The First Column is under One Supreme Authority, is founded upon unchangeable moral values, fights in the open for everything that is honest, pure and of good report. There is nothing second-rate about the First Column.

**The real enemies of England are the things which will destroy her soul.** Self, greed and appetite, ease, pleasure and apathy, sin, softness and sentimentality—these are the things to take the fibre out of us. These are the instruments of the original fifth column, the column to be feared. This fifth column works silently, but ruthlessly. It lures, it beguiles, it poisons, and finally, kills.

Join the First Column—put God first—build a new England—light the way to a new world.

All of this is equally true for Australia.

### Personal.

The resignation of Mrs. Cutts, as head of the Mothers' Union, Literature Dept., has been received with very great regret.

Cr. J. H. Morris, Mayor of Coburg, was the preacher at Holy Trinity Church, East Melbourne, on Sunday week.

Miss Patience Rowe, B.A., of Labasa, Fiji, arrived in Australia for furlough on New Year's Eve. Miss Rowe hopes to visit relatives in Queensland and elsewhere, and perhaps undertake some deputation work before returning to Polynesia in April.

The Rev. A. P. Jennings, Principal of St. Aidan's Training College, Divari, New Guinea Mission, arrived in Sydney about the middle of January for furlough. Sisters Ida Kent and Dorothy Blake arrived in Brisbane by the same steamer. The Rev. W. T. and Mrs. Taylor, of Boianai, are due this month.

The Rev. F. R. and Mrs. Isom, of the Melanesian Mission Press, are at present in Sydney on furlough, where their daughter, Margaret, is at school. Mr. Isom mentions that the mission press is kept fully occupied both with mission and government printing.

A processional cross, given by a parishioner, was dedicated at Christ Church, St. Kilda, on Sunday, 9th inst. The cross is a memorial to Bishop Sadlier, vicar of the parish from 1904 to 1912.

The Rev. W. V. Lloyd, Vicar of St. Paul's, Broadmeadow (Vic.), was married to Miss Edith Josephine Peile, only daughter of Mrs. A. J. Peile and the late Mr. H. Peile, Hawthorn, recently, at St. Columba's Church, Hawthorn.

Mrs. Mary Lillias Drought, widow of the late Canon C. E. Drought, for many years incumbent of St. John's, Toorak (Vic.), died suddenly on Feb. 3, at the age of 84. Mrs. Drought was a daughter of a former Lay-Canon of St. Paul's Cathedral, the late Mr. Frederick Race Godfrey, and, like all members of that family, had shown keen interest in and given active service to the Church.

Mrs. Edith Mercy Hayman, widow of the late Archdeacon Hayman, died on Jan. 30, following upon a short illness. During the lifetime of her husband, who was Archdeacon of Geelong and organiser of the Home Mission Fund, she proved herself a keen churchwoman and laboured hard to assist him, as she had in the various parishes of which he had charge before going to Melbourne.

The death is announced of Mary Bethune Adams, fourth daughter of the late Canon Adams, of Tasmania. The deceased lady had been for many years an untiring worker and worshipper of St. John's Parish, Hobart.

The Rev. S. Howard, M.A., during February, is assisting the Rev. J. R. Le Huray, in St. Peter's Parish, Cook's River, where his father assisted the Rev. Charles Baber more than 60 years ago.

The mother of Mrs. A. E. Colvin died recently at the Rectory, Eastwood, N.S.W. We tender our sincere sympathy to the family.

The Right Rev. A. E. Burgett, D.D., Bishop of Edmonton, Canada, has resigned his See owing to ill-health.

The Rev. Charles Matthew Lowe, who worked for many years in the Diocese of Ballarat, passed to his rest on January 22, at the age of 91 years. In 1921 he was appointed a Canon of Christ Church Cathedral, Ballarat.

A new chapel in memory of Rev. J. J. McCall, was dedicated by Bishop Green at St. Luke's Church of England, Bay Street, Brighton, last Sunday.

The bequest of £500 to St. Paul's, Chatswood, N.S.W., under the will of the late E. Carr Hordern, Esq., was unconditional and not allocated to the new Church Building Fund. We regret the error in our notification in our last issue.

Mr. Vernon Leaning, having spent 3 years at Moore College, Sydney, has returned to New Zealand and is to be ordained by the Bishop of Nelson on St. Matthias' Day. Mr. Leaning was Catechist at Eastwood, N.S.W., during the last 3 years, and in leaving that parish was the recipient of several presentations from parishioners and friends.

The Ven. Archdeacon Stammer, of Inverell, has been appointed Archdeacon of Armidale, in place of Archdeacon Forster, who has resigned. Archdeacon Forster will still retain the title of Archdeacon without territorial jurisdiction. He holds the office of Vicar-General of the Diocese of Armidale.

Rev. H. M. Arrowsmith, the Acting General Secretary of C.M.S. in N.S.W., spent his holiday in Brisbane in January, and shortly after his return to Sydney left to take part in the C.M.S. Summer Schools at Hobart and Launceston. The Bishop of Armidale was to be the Chairman.

Word has been received that Dr. W. Hannah, also Miss Hampel, and the party which left with her, have arrived safely in Tanganyika.

Verien and Margaret Cordell, daughters of one of our missionaries, have reached Sydney, where they will attend school. They took 3½ months to travel from Tanganyika, with Deaconess Betteridge, of Victoria.

Rev. and Mrs. G. Hook, and their two sons, have arrived in Sydney. Mr. Hook is a missionary of the B.C.M.S., who has been unable to return to his work in South China and who is at present engaged in parochial work in the Diocese of Sydney.

A striking and interesting coincidence took place in St. Philip's Rectory, Sydney, on Sunday, February 2, when after the Special Service it was discovered that three ecclesiastics, the Archbishop of Sydney, Canon Needham, and the Moderator of the Presbyterian Church (Rt. Rev. P. A. Smith) were celebrating their respective birthdays. They received the hearty congratulations of all present. It was afterwards discovered that the little maid at the Rectory had her birthday on the same day. The Management of the "Church Record" wish to add their good wishes to all four.

### THE CHURCH AND BRITISH ISRAELISM.

(Communicated)

The Apostles of our Lord believed and taught that the Church which they were commissioned to found was the true successor of the Church of the Old Testament.

The Church is the spiritual Israel—the Elect People of God. All the privileges, all the blessings ascribed to ancient Israel are more than fulfilled in the Holy Catholic Church.

The true Children of Abraham (as St. Paul teaches) are NOT his children after the flesh, but his spiritual descendants who share Abraham's faith. "If ye be Christ's, he says, 'then are ye Abraham's seed and heirs according to the promise.'"

So St. Peter, full of the same belief, applies to the Church the splendid titles addressed by Moses to the Israelites. "Ye are a royal priesthood, a holy nation, a people of God's own possession." St. Peter looks upon those outside the Church as the Israelites look on other nations. He calls them "Gentiles." He loves to compare the Christians scattered throughout the world to the Jewish exiles, scattered far from their city and temple. "Christians are 'strangers scattered abroad' in this world, where they have no abiding city."

And just as Jewish exiles, wherever they were, looked to the earthly Jerusalem as their home, so the Church in exile, on pilgrimage in this world, looked for the Heavenly City whose builder and maker is God!

So the CHURCH is the True Israel of God, and all that is highest and best in ancient Israel is to be realised in the Church. That is why the Christian Church uses the Psalms. There is a spiritual unity between Israel and the Church. There is nothing more "Jewish" than the Psalms, and yet the Christian Church has taken them over bodily as her own in her worship.

The Church is Israel on a grander scale; no longer confined to the literal children of Abraham, but open to all who believe in Jesus Christ. The Church is the continuation of the same movement that began when God called Abraham and promised that in his seed should all nations be blessed.

In the Old Testament we read the early part of our own spiritual history. Abraham, Moses, the Prophets, the Psalmists—they are our own spiritual ancestors, who prepared the way for Christ and His Church.

Our Lord in the Upper Room foretold to His Apostles their future dignity. "I appoint unto you a kingdom, as My Father hath appointed unto Me, that you may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel."

The language is FIGURATIVE no doubt. It is explained by the events that followed in the Acts of the Apostles. They did exercise authority over the multitudes who entered the Church by the gate of baptism.

When Our Lord spoke of His Apostles as Rulers of the twelve tribes of Israel He meant that His Church was called upon to occupy a high place of spiritual privilege. This is the calling of the Israel of God—the "elect" people of God of the Catechism.

When people study their New Testament thoroughly they will have no doubts about the teaching of our Lord and His Apostles, and will not be led away by false prophets and false exegesis of the Word of God.

There is nothing "British" or German in the Bible, but there is revelation of GOD, Who is the Creator and Father of all especially of them that believe.

### "SPIRITUAL DEEPENING" IN HOLLAND.

One of the Dutch Church leaders writes:—

"In spite of everything, or perhaps because of everything, we are now in a time of spiritual deepening. We receive more strength and more joy than we have deserved. But we have perhaps still not yet been sufficiently changed by the trial. We learn now to live day by day, and 'Christus Victor' is more than ever 'reality' and promise for us. We meet often, and as people who have become older and more serious, but who 'stand fast in the faith'."



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## Churchman's Reminder.

"Example is a lesson that all men can read."—West.

"Study to shew thyself approved."—St. Paul.

FEB.

21st.—Fall of Jericho, 1918. It is interesting to note that the British went up the way the Israelites should have gone at first, that is not past Jericho.

22nd.—French Revolution, 1848. The many French Revolutions betokened a Nation that has never found itself, largely through prevailin' Romanism and its consequent Atheism undermining national character.

23rd.—Quinquagesima Sunday, or Love Sunday. This is the chief need of the Church and the world. We must begin Lent with renewed love lest our religious efforts degenerate into cold formalism.

24th.—Monday, St. Matthias' Day. This disciple took the place of Judas Iscariot. He was chosen by lot. It is an interesting speculation that St. Paul should have been chosen and might have been but for the chance method adopted. But the blessing of God was asked on the method adopted.

25th.—Shrove Tuesday.

26th.—Ash Wednesday. First Day of Lent. This is the Day of Ashes because the ashes of last Palm Sunday's palms were thrown on the heads of notorious sinners who thus did penance in public and were then driven out to abide a period of disgrace till re-admitted at Easter. Whether we want such means to be used to-day, at least it was a definite way of emphasising a standard.

MARCH

2nd.—First Sunday in Lent. Not, as should be noted, "of" Lent, but "in" Lent. Sundays must not be Fast Days, but Festal Days, for Christ rose on the Lord's Day.

5th.—Wednesday and 7th and 8th Ember Days. Let us pray for our Clergy, and for more recruits to the host of the Lord.

## To Australian Churchmen.

### IS WAR A JUDGMENT UPON SIN?

A magazine, "The Dawn," which has wide circulation, and is published in England, in its issue, November 15th, 1940,

credits Dr. R. J. Campbell with the following statement: "That the war, with all its slaughter and misery, is a judgment of God upon the nations for their wickedness and disregard of His laws is false, and if meant literally is almost blasphemous." Dr. Campbell earned for himself considerable notoriety by his advocacy of what was then known as "the new theology." Dr. Campbell has since retracted some of these opinions, and has been accepted as a clergyman of the Church of England. He addresses large audiences at Brighton and by an ingenious style and an interesting personality attracts very considerable attention.

We are not in a position to state definitely that the paragraph which we have quoted is correctly taken from Dr. Campbell's utterances on the point as no opportunity has been offered to us to check this particular statement. On reading it we were reminded rather forcibly of the preface to Dr. Gore's lectures entitled "The New Theology and the Old Religion." In this preface, Dr. Gore writes: "I think the movement called the New Theology is a highly important movement. Mr. Campbell has fastened upon certain tendencies of thought which have been long at work amongst us, and brought them forward into the arena of common and popular discussion." (p. vii.) We were reminded of it because the statement attributed in "The Dawn" to Dr. Campbell is precisely of that character. It fastens upon a tendency of thought, and brings it forward into the arena of common and popular discussion.

There can be no doubt that amongst a great many people at the present time the view that war is a judgment on man for sin is exceedingly unpopular. Some little time ago our contemporary, "The Church Standard," which was then under different editorship, in a contributed article inadvertently on a preacher in Sydney, and suggested with what seemed to be a spice of contempt that he was uttering an unnecessary warning when he declared that war, or some such judgment, might result from neglect of the

things of God. Over and over again this attitude of mind displays itself. We believe that it is a dangerous attitude. We are of opinion that however sincere may be the sentiment that prompts the revolt against the misery and slaughter of war, this divorcing of God's hand from the awful incidents of our time robs people of a true perspective and hinders genuine repentance.

Assuming that Dr. Campbell is responsible for the utterance which is credited to him, it may be worthwhile to examine the statement. Even if he should be misrepresented, and we would be glad to think he was, the sentiment itself has been found so frequently on the lips of preachers that it deserves examination. The habit of making statements without reducing them to cold propositions enables people of fervent temperament frequently to delude themselves. When we examine the particular statement under review it resolves itself into at least two distinct propositions, together with one that is suppressed. First, war—the words "with all its slaughter and misery" are mere embellishments, because war involves inevitably slaughter and misery—war is not a judgment of God for wickedness. It is, of course, possible, though we do not think that this was the meaning of the sentence, that there is a more limited range of thought. The proposition might read, this war is not a judgment of God. But we are of opinion that most of those who take up this position would assert that if there were any war which involved God's judgment this war would come under that category. We understand the proposition, therefore, to assert that whatever consequences may be visited upon people for their wickedness and disregard of God's law, war is not one of them.

Now this is a particularly startling proposition, and it is, we venture to say, most startling in the mouth of the Modernist from whom it most frequently comes. Those of us who passed through the halcyon days of peace, and received our theological instruc-

tion when as yet the schools were under the influence of that hope of a golden age which was the first result of the evolutionary philosophy of the 19th century, were always warned against too great reliance on the concept of a transcendent God. We were told in varying forms that God was immanent in His creation. We must not look for Him in the gaps. We must not draw inspiration from the unknown or the unknowable. On the contrary, in the material and moral world around us we should seek for the working of His Spirit, and notwithstanding Tennyson's sad plaint: "I found Him not in world or sun, Or eagle's wing, or insect's eye," we should go on studying the vestiges of the Creator in the works which He had made. Particularly, we were told, this glory was manifest in the moral movements of our world. Wherever there was a cry against unrighteousness; wherever there was an instinct to crush evil and elevate good; there God in His potency was manifesting Himself in the moral realm. And although some of us can sympathise with the reaction of Barth against this all-pervasive immanence, we are not prepared to deny that there is a measure of validity in the argument.

But what becomes, then, of the proposition that war is not a judgment of God? Are we to contend that the unrestrained ambition and the cold-blooded tyranny that bring subject people into intolerable bondage awakens no indignation in the Most High, or that it is false to say that wickedness and disregard of the laws of God ever issue in the dread disorders of mortal conflict? Whatever may be the opinion of the framer of the sentence, it is not the judgment of the prophetic leaders of mankind, those people to whom Dr. Gore refers as "specially susceptible individuals, called prophets, who have been the enlighteners of the common conscience." (Ibid, p. vi.) Ezekiel, for example, when warning the leaders of Israel who had set up their idols in their hearts, speaks of God's "four sore judgments upon Jerusalem, the sword, and the famine, and the noisome

beast, and the pestilence" (Ezek. 14: 21). The word that is here used of judgments is the common word in the Old Testament for the decision of a magistrate. Is there any particular reason for assuming that the modern repudiator of war as God's judgment speaks with a clearer vision of the Most High than did the prophets of Israel? It is hardly necessary to remind our readers that Jeremiah, the contemporary prophet, gives expression to the same idea. We have indeed recently been told that there are some strange things in the Old Testament, particularly with regard to war, but we respectfully submit that no evidence has been adduced that proves the existence of superior moral enlightenment in the case of the critics of the Old Testament.

But lest we should be accused of ignoring the message of the New Testament, and thereby destroying the appeal to modern enlightenment, we would point out that in the picture of Him Who was called Faithful and True we have the assertion "in righteousness he doth judge and make war" (Rev. 19: 11), and in one of the sayings attributed to our Lord He tells us that He came not to bring peace, but a sword (Matt. 10: 34). It is difficult in view of declarations like these to assert that to regard war as a judgment of God is false.

But as in most statements of this kind, there is really a suppressed proposition, and it is the suppressed proposition that commands the attention of the casual reader. As we understand it, the suppressed proposition would read something as follows: War involves horror and misery, and it is contrary to the character of God that horror and misery should form part of His judgments. This is alike the stronghold of the pacifist, and of the individual who, although not a pacifist, divides the energies of the world between Divine beneficence and human maleficence. The assumption which underlies this proposition is doubly dangerous. It asserts on the one hand that as God has not introduced and cannot directly contrive the evil in human nature, the only

agency on which He can depend to correct it is human agency. As our Nazi enemies now put it, we are the creators of the new moral order. This induces a spirit of self-confidence which has not been justified in the whole history of the world. It reduces God to the level of a well-meaning, but powerless advisor. God tells us what we ought to do to check the uprisings of our evil nature. If we fail He has no further resource. It is the height of folly to identify Him in any way with the consequences of our failure. Wherever pain or suffering displays itself there God is absent; there the Divine has failed, and human malevolence has triumphed. John Stuart Mill and Mr. H. G. Wells propounded this philosophy in their time. Mill held that the mixture of good and evil in the world afforded evidence of a beneficent, but not an omnipotent deity. Mr. Wells' finite God seems to labour under the same disadvantage, but as Mr. Wells no longer invokes him, he may be suffered to retire into peaceful seclusion. Certainly the ancient prophets would have none of this idle fancy, nor would the great Apostle to the Gentiles, who contended that tribulation, distress, persecution, famine, peril, nakedness, and sword, worked together for good to them that loved God.

But the second evil in this suppressed proposition is that it removes God, and appeal to God, from any place in our daily conflict. We are told we should not pray for victory. This is the same illusion rearing its head. We are told we should be content with God's will—which no well-instructed Christian would deny—yet in the same breath we are told that the evils which have arisen are due to the operation of natural laws, and can only be corrected by the correction of these laws. When we ask who shall correct them, the answer is never given, but we shrewdly suspect that we are asked to repose confidence in the self-elected theorist who has invited us to consider the situation as he finds it.

There is one other proposition which may be dismissed some-

what briefly: A literal understanding of war as a judgment of God is almost blasphemous. We could wish that people would speak clearly, it would assist us very greatly in arriving at their meaning. What is meant by a metaphorical or tropical judgment of God? War is certainly literal enough, and we can attach no meaning of value to the suggestion that it is figuratively a judgment. Nor do we think those who make use of such a phrase have any clear meaning in their head. If they have, they never give it. If war is a picture of God's judgment, then God's judgments have an analogy with war, and it cannot be blasphemous to use a picture which has been employed by God Himself. We rather suspect that the meaning underlying the statement is that there is something so unworthy in attributing misery and horror to God that the expression can only be used unthinkingly. But we remember a dilemma which was presented years ago by Professor J. A. Frazer, which ran somewhat as follows: Does the creation of a being with a capacity for evil make God the author of evil? If, instead of uttering pious platitudes, our learned divines would address themselves to the deeper problems of Providence, they might not speak any more enlighteningly, but they certainly would speak more cautiously.

As we see it, war is an example, a very terrible example, of the general law that men eat the fruit of their doings. The old message still holds true: "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him" (Isa. 3: 10, 11). God has so tempered His judgments, however, that we who deserve wrath for our transgressions, recognising His righteous dealings in the world, may, through tribulation, enter the Kingdom of Heaven. The urgent duty of repentance towards God, and faith towards our Lord Jesus Christ, is underlined by the horrors of war.

## The Bibleman's Corner.

By Rev. A. W. Stuart, B.A.

### BIBLE SOCIETY NEWS BULLETIN.

#### France To-day.

War conditions in France are hindering the work of Scripture distribution. As illustrating the fellowship between the British and Foreign Bible Society and the American Bible Society, we learn that the latter Society has sent to the French Evangelical Forces in France, 5,100 New Testaments and 5,700 Gospels. In addition, 5,000 New Testaments have been printed in Geneva at the expense of the American Bible Society for French refugees, war prisoners and Churches. The British & Foreign Bible Society has made a grant of 11,000 Scripture portions to Swiss troops guarding their frontiers. This was done through the Swiss Y.M.C.A., which to-day, is distributing Gospels in the huts.

#### The Bible in Hungary.

A most interesting event was celebrated in Hungary early last year. The John Calvin Association and the Calvin Society of Hungary organised a nation wide Conference in the Reformed Church Theological College, at Budapest, to celebrate the 350th Anniversary of the translation of the Hungarian Bible by Gaspar Karoli in the year 1590.

Dr. Eugene Sebestyen, President of the John Calvin Association and Divinity Professor, in the opening address, said:—

"We are not here to praise a man, but to recall to mind one of the greatest wonders God has done for the Hungarian people. This meeting emphasises the great blessing which was the work of Karoli with which God enriched the life of Hungary."

#### A Hungarian Tindale.

Gaspar Karoli has been called the "Tindale of Hungary," because of his skill and courage in translating the first complete Hungarian Bible. He did not have to suffer martyrdom as Tindale did, but lived to see his translation in use in his own nation. This version of the Scriptures has been revised and re-issued more than 100 times during three and a half centuries and has played a vital part in the life of the Hungarian people.

The closing address of the convention was given by Bishop Ravasz, who said:

"The revolutionary factor in Protestantism was the giving of the Holy Scriptures in their mother tongue to every people, to be the rule and norm of their life. It is a miracle in the history of civilisation that one single book has appeared in a thousand languages—



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something that has no parallel anywhere in the world. Nothing has so influenced human culture as this little book which we call the Holy Scriptures."

Scripture circulation in Hungary in 1939 showed an advance almost three-fold over the distribution of 1938.

#### Spain.

In Spain the work of the Bible Society was stopped for a time after the conclusion of the Civil War, and stores of Scriptures were confiscated. Most of these, however, were returned, and the Society is now allowed to sell God's Word in the depot in Madrid and send copies through the post. All Colportage is forbidden, and it is difficult to get paper for printing the Scriptures.

#### Inside Germany.

The Bible Society's Home Bulletin of July last, quotes a Berlin paper, "Die Furche" which comments on the amazing increase in Bible reading in Germany, and the keeping of the "morning watch." The demand for Bibles among German Protestants has increased in the proportion of 50 per cent. to 70 per cent. per year since 1934. There is a demand also for larger editions of Bible commentaries which are named "Bible Readings."

#### Testaments for Soldiers, Sailors and Airmen.

The British Empire has now a great army of men in scattered theatres of war. Chaplains can do a great deal,

but there are thousands of men out of contact with organised religion. This is where the Bible Society renders a vital service, by supplying copies of the New Testaments for men of all the Services.

#### For Every Man.

Yet this is only a part of the Bible Society's war-time task. Scriptures by scores of thousands have been sent to our Allies, to Russians in Finland, to Poles in Germany, to German prisoners in England, to English prisoners in Germany, given and sent to our own Australian men of New South Wales and other States.

A moderate estimate shows a distribution of over 1,000,000 copies to His Majesty's Forces. In N.S.W., the Bible Society has given free about 35,000 copies of the Service New Testament, besides Gospels and Bibles. The Bible Society values the prayers and gifts of all who co-operate in this Empire and World Service.

## MOORE THEOLOGICAL COLLEGE, SYDNEY.

### NEW ENTRANCE EXAMINATION.

The Committee of Moore Theological College has decided recently to introduce an Entrance Examination, commencing with candidates proposing to enter the College in March, 1942. At the present time, candidates are expected to have matriculated before entering the College, although in special cases an alternative course is permitted. The new entrance examination will not supersede this qualification but will form an additional requirement to be satisfied before the commencement of the Th.L. course.

The decision to re-introduce an entrance examination (for such was in force in earlier years) was made, in part, to encourage the study of the elementary principles of certain subjects which are taken at a higher standard in preparation for the Th.L. course, and which are often found to be unduly burdensome on those having no prior knowledge. The Th.L. course of two years is necessarily taken at high pressure, and the lack of a proper foundation in Bible knowledge, the Prayer Book, Church History, and Greek, has a serious effect on the progress of any but the most brilliant students.

The Entrance Examination will be set at the end of 1941 and each subsequent year, and may be taken in any year previous to that proposed for entrance. Qualification by private study is sufficient preparation, although attendance at the lectures described below will be found of material assistance and is generally to be recommended. Those unable to attend these lectures will be given a syllabus of study, with specified textbooks, and in some cases it may be found possible to give a limited degree of assistance by correspondence.

It is expected and hoped that in time this Examination will be taken by those who have finished confirmation classes, at a fairly early period before more serious preparation is being made for other examinations such as Matriculation. Cases of special difficulty, where other studies interfere with this scheme, will receive individual and special consideration.

Those holding the Th.A. certificate will be exempted from the necessity of passing the Entrance Examination except for qualification in Greek which is compulsory.

#### Preliminary Course of Lectures.

A special Preliminary Course of Lectures has been arranged to assist those studying for the Entrance Examination and these are being made open to Sunday School teachers, other Church workers and Christian people, generally. Those recently confirmed could, with advantage, take the course as a follow-on to the classes in preparation for confirmation. Lectures are to be arranged, commencing in March 1941, on one evening each week and the complete course will be covered in two years.

This course will be called in full "The Sydney Preliminary Theological Course" and a special certificate will be given to all those qualifying at this examination, to be known as the S.P.T.C. (Sydney Preliminary Theological Certificate). This will be equivalent to passing the entrance examination to Moore College except that in the latter case a pass in Greek is required.

The Syllabus of the S.P.T.C. includes:

**The Bible:** One book is taken each year.

**The Prayer Book:** (Part 2\* only).

**Church History** (Part 1\* only): One short period is studied in detail.

**Doctrine:** An elementary text book is studied, part in each year.

**Religious Education** (Part 2\* only). A course in Religious Education can be taken by any student but is not compulsory. The Teacher's Diploma of the Sydney Diocesan Board of Education will be granted to those satisfying the conditions of the S.P.T.C. with the subject of Religious Education as an extra.

**Greek** (Optional except for the Moore College entrance examination): The course in Greek extends over one year only, but the lectures will be given each year for the convenience of those sitting for the entrance examination.

Those who are interested in the Sydney Preliminary Theological Course should communicate with the Principal, Moore Theological College, Carillon Avenue, Newtown.

Sunset and evening star,  
And one clear call for me,  
And may there be no moaning of  
the bar  
When I put out to sea.

## WHAT OUR BISHOPS SAY:

We are united as a nation and as an Empire by our conviction that we have been commissioned by the Providence of God to defend on behalf of all mankind things more precious than life itself; for without them life would lose its meaning and its purpose, and would cease to be really worth living.  
—Bishop of Southwark.

One fact has impressed us all with a sense of wonder and gratitude. Though destruction of property has been heavy and widespread in the diocese, and even the remotest spots of our garden country exhibit their craters, yet the loss of life has been miraculously small. "This is the Lord's doing, and it is marvellous in our eyes." We accept it as a manifest token of the good hand of our God upon us, and we look up and take courage. Some day we shall view our scars with pride, as the witness to the part we were allowed to play in saving the world for Christian civilisation. And with the amazing example of London's fortitude at our very gates, we can only be glad if our wide fields and town gardens become the depository for bombs, rather than the living target of London itself.  
—Bishop of Rochester.

The safety and sovereignty of Great Britain and of the Empire lie in the faith and spirit of our people. The endurance and victory of the Empire will be determined by the moral and spiritual power of our people.

Conquest by the force of mechanised power is what our enemy trusts in; and his huge armies and violent methods have enabled him to subdue most of Europe. But the spirit behind this brutal aggression, and the principles which have moulded Hitler's policy are not the spirit or the principles that can survive. In the long run faith will prove to be mightier than force, truth will prevail over tyranny, love will vanquish the lust for power. And so long as the Empire continues to stand for faith in God, for truth and honour among men, for liberty and love for mankind, she will survive; she may receive many blows, but she will survive the war and will still exercise a strong influence among the nations of the world.

The Empire is not imperilled by foes without; her safety can only be imperilled by the foes within. We can thank God that there are no signs whatever of the Empire breaking up from within. The world will look to us for continuing leadership, and we must pray that God will enable us to use our leadership to restore the authority of the Christian way of life over the demoralised nations of the world.  
—Bishop of Ballarat.

Christmas is like a star on a dark night. It gives light and direction. This war stricken world needs the

steady light of Christmas. It brings a message about God. He is the God who is working in righteousness. He is never baffled by the sins and sorrows of this world. He will always find a way to bring good out of evil for the man who trusts himself to Him, and, refusing to lose hope and courage, presses on with the tasks given him to do, like

"One who never turned his back, but marched breast forward,  
Never doubted clouds would break,  
Never dreamed, though right were  
worsted, wrong would triumph,  
Held we fall to rise, are baffled to  
fight better,  
Sleep to wake."

—Bishop of Toronto.

When addressing a meeting recently the Bishop of New Guinea said that Great Britain is spending on the war in one day enough to keep the New Guinea Mission at its present status for 800 years. This brings home to us the enormous amount which is being spent upon weapons of destruction, and at the same time how mean are our contributions to a work of great importance.

The year 1940 has witnessed one of the biggest upheavals on record, and it is hard to say what the immediate results are likely to be. Kingdoms have been overthrown and violence stalks the earth. This earth has seen the disappearance of empires, kingdoms, and civilisations in days gone by, and we must be prepared to see the same thing happen again. As St. Augustine reminded us at the time of the decline of the Roman Empire secular empires, in spite of their formidable might and seeming stability, carry within themselves the seeds of their own decay, and pass away. The City of God alone endures. If Western civilisation perishes, Christianity will endure and help to build a new world out of the wreckage.

—Bishop of Willochra.

## AUSTRALIANS IN THE HOLY LAND.

The Bishop in Jerusalem, in a letter received a short time ago, mentions that he has been in touch with many Australians. "Some have had introductions to us, and I wish more had been sent. . . . We were glad, for example, to have a lay-reader from the Diocese of St. Arnaud staying with us for about a week before he returned to Australia owing to bad injuries received on board ship." Quiet days have been held for Chaplains stationed in the Holy Land. There have been many baptisms held in the Cathedral, and a large number of Confirmation candidates have come forward. The Bishop adds: "You can picture the troopers and infantry men from Australia meeting together to profess the faith for which St. George, a Palestinian born and buried in Lydda, was

martyred; a soldier who rose from the ranks to the highest position—the staff of the Emperor—and decided when the 'white paper' against Christianity was issued that as the question was for him, 'Christ or Caesar?' he chose Christ!"

The following quotation from the Bishop's letter is most encouraging: "The presence of the Australians in the Holy Land has greater moral effect on the people than can be given even in a detailed statement. Their fitness, kindness, generosity (sometimes mistaken), and good spirits (sometimes overpowering), have made them beloved by the Arab and respected by the Jew. That some of the units in Palestine have adopted a uniform hardly distinguishable from that of the Australians, is a silent tribute to the respect in which the Australians are held. I am glad they came here after the troubles had outwardly subsided, and welcome their influence in establishing friendship with the British Empire. The men are magnificently fit and alert, and if quality of their stamina can be judged by the final of a divisional boxing tournament, at which I was present, then there are few fitter units of men enlisted on the side of righteousness, truth and justice. . . . Here we are carrying on, protected by the troops of the Commonwealth, and in this way experiencing their co-operation in the spread of the Kingdom of God."

(A.B.M. Review.)

## THE BULLDOG BREED.

The following tribute to Britain is taken from a recent issue of Collier's magazine:—

Drake, he's in his hammock till the great Armadas come,  
(Capt'n, art tha sleepin' there below?)  
Slung atween the round shot and listenin' for the drum  
An' dreamin' arl the time o' Plymouth Hoe.  
Call him on the deep sea, call him up the Sound,  
Call him when ye sail to meet the foe;  
Where the old trade's plyin' an' the old flag flyin'.

They shall find him ware an' wakin', as they found him long ago!

—Sir Henry Newbolt: "Drake's Drum."

We can no longer withhold a long, loud editorial cheer for the British people, and for the way they have fought this war up to this writing and show every sign of continuing to fight it.

Call such a cheer Anglophile, interventionist, or whatever; we think it is in order nevertheless. Nor are we exactly alone in this opinion. The German high command itself has more than once paid its respects publicly to the courage and tenacity of its "last enemy"—though insisting, of course, that its last enemy's jig was up.

We'd been treated for decades to talk about how the British peerage had

gone to seed; how the working and middle classes had been softened by social security and the dole and Thursday-to-Tuesday week ends; how the British as a people, come a real onslaught against them, would run like rabbits, or surrender like—shall we say French politicians?

Well, the real onslaught came, following the Battle of Flanders, and the Battle of France and the Dunkirk evacuation. And the first casualty of the Battle of Britain was the legend about how the British were no longer of the breed of Drake, Howard, Nelson, Colingwood.

From Land's End to John o'Groats, as the old phrase has it, the whole island stuck up its collective chin. The 8,000,000 Londoners dared Hitler and Goering to throw their worst against the ancient city—even dawdling about evacuating some 800,000 London children who would be homesick in the country and who didn't want to miss this show anyway.

As fast as Goering's bombers laid their steel-shelled eggs, Britishers buried their dead, put out the fires, repaired the power stations, plugged the punctured water and gas mains, exploded the time bombs—and sent swarms of planes aloft to battle the Germans and bomb German cities and Channel invasion bases.

Whatever the outcome of the Battle of Britain, the British people have, a thousand times over, justified Churchill's statement that this would be their finest hour.

The supreme tragedy of the whole affair to us is that the Battle of Britain had to be fought at all—that Europe's two most vital peoples, the British and the Germans, should be at each other's throats. Is it too much to hope that they may yet convince each other that they are natural allies? On a civilised basis, we mean; not, certainly, on specifications dictated by Mr. Hitler.

That's for the future, though. The present fact that we're trying to emphasise is that the British in 1940 have written as glorious a chapter in the history of the bulldog breed as was ever written in any year.

(From a Canadian Exchange.)

It is somewhat early to anticipate Easter, though actually throughout Lent that is the goal of our enterprise. But members of the Church can keep in mind that the joy of Easter largely depends upon the way we "suffer with Him." The fellowship of His sufferings made real by a meditation on the Passion—last Friday in Lent—will make Easter more glorious than ever.

## "HOW GOES THE EMPIRE? NEAR-NAKED TRUTH"

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## LIFE IN A NAZI WORLD.

It is well now and then to pause to consider what would be the condition of a world governed by Nazi dogmas. It is not difficult to select from the mouths of Hitler and his henchmen themselves statements of the principles which would be imposed compulsorily on nations subjugated by Nazi brutality and stripped of their independence by Nazi might.

Here are but a few of these principles, selected from "Mein Kampf," the Nazi "Bible" and from Hermann Rauschning's book, "Hitler Speaks," which has been admitted by Germans themselves to be a factual and reliable statement of the Fuehrer's ideas:—

### 1. The permanent denial of the fact of common humanity.

Hitler on the Jews: "I set the Aryan and the Jew over against each other; and if I call one of them a human being, I must call the other something else. The two are as widely separated as man and beast. Not that I would call the Jew a beast. He is much further from the beasts than we Aryans. He is a creature outside nature and alien to nature." (Hermann Rauschning: Hitler Speaks: page 238.)

### 2. Permanent enslavement of certain races.

Whatever be the relationships inside the dominant countries, "beneath them there will still be the class of subject alien races; we need not hesitate to call them the modern slave class." (Hermann Rauschning: Hitler Speaks: page 50.)

As a logical consequence, there will be:—

### 3. A denial of the right of access to the cultural inheritance of mankind except to selected individuals.

"Knowledge is an aid to life, not its central aim. We must therefore be consistent, and allow the great mass of the lowest order the blessing of illiteracy." (Hermann Rauschning: Hitler Speaks: page 51.)

### 4. A denial that either morality or intelligence should be respected.

"Providence has ordained that I should be the greatest liberator of humanity. I am freeing men from the restraints of an intelligence that has taken charge; from the dirty and degrading self-mortifications of a chimera called conscience and morality and from the demands of a freedom and personal independence which only a very few can bear." (Hermann Rauschning: Hitler Speaks: page 222.)

### 5. And, in consequence of these principles, a reliance (a) upon terrorism and brutality as the ultimate sanction of government.

"Why babble about brutality and be indignant about tortures? The masses want that. They need something that will give them a thrill of horror." (Hermann Rauschning: Hitler Speaks: page 89.)

### (b) Upon organised mendacity as a method of government.

"In the big lie there is always a certain force of credibility, because the broad masses of the nation . . . more

readily fall victims to the big lie than the small lie." And again: "By skilful and sustained use of propaganda the people can be made to see even Heaven as Hell, or the most wretched life as Paradise." (Hitler: Mein Kampf, pages 252, 302.)

### (c) Upon complete selfishness on the part of the leaders in place of striving for the common good.

They must be as free as gods from the outlook of the masses. Their supreme, their only purpose in all they do must be to maintain their power." (Hermann Rauschning: Hitler Speaks: page 275.)

All this means, so far as the individual is concerned, that—

1. He will be subject to control at every point in his private as well as in his public life, being liable to be spied on by every servant and acquaintance:

2. His children will be encouraged to report his remarks to the police:

3. He will never be allowed to hear or read anything that the authorities have not approved of:

4. He will never be free to say anything that could possibly be construed as unfriendly to the Government, since not only his own life but those of all dear to him would be forfeit:

5. He will have no say whatever in the religious or the secular education of his children:

6. His property and his livelihood will depend upon the whims of his political superiors, for any "disloyalty" will immediately be punished by confiscation and dismissal:

7. His wife will be forced to desert him in order to save her children and herself if he does not belong to officially approved races or groups.

Lastly, if he happens to be an Indian, or a negro or a member of another "Non-Aryan" race, he can be certain that Hitler will never grant him political rights, for as Mein Kampf expressly says:—

"To me as a nationalist who appreciates the worth of racial basis of humanity, I must recognise the racial inferiority of the so-called 'Oppressed Nations,' and that is enough to prevent me from linking the destiny of my people with the destiny of those inferior races."

—Department of Information.

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Hours—10 a.m. to 12.30 p.m.  
and 2 p.m. to 5 p.m. Mon. to Fri.

## BOOKS.

**God's Purpose in Human Life, A Study of Some of the Main Themes of the Epistle to the Ephesians,** by Rev. D. A. Garnsey, former Travelling Secretary of the A.S.C.M. (Our copy from the publishers, A.S.C.M., 182 Collins St., Melbourne. Price 1/-.)

The booklet was written as a Bible study for the A.S.C.M. conference at Corio, S.A., and consists of an introduction to the Epistle, with a suggestive note on St. Paul's training and outlook; and five chapters.

The author indicates the relevance of this study to our own problems in his opening paragraph, in which he truly says "We are living between the times. An old order is painfully dying and we are caught in the convulsions of its passing. We do not yet see what is coming to birth from the travail of the world." The several chapter headings give a precis of the Epistle. The Purpose of God, How God's Purpose is Achieved (a valuable summary of the Character and Work of Christ, The Cross in God's Purpose, The Necessity of Tragedy and Justification by Faith), The Church as the Body of Christ, Human Relationships Re-made, The Christian's Life and Warfare. It is difficult to discriminate between so much that is excellently said; but we find a very valuable statement regarding Personality and Society which needs to be insisted upon because of much existing confusion of thought. Mr. Garnsey enlarges on D. R. Davies' statement that "Society exists—for personality." It is altogether true as Mr. Garnsey puts it: "If we are to find our way in the darkness of this world, let alone help others to find theirs, it is essential that we should be, as the Puritans used to say, right with God, that we should bear about in our souls the light that will make plain the way before the face of man."

We commend this "Bible Study" its readers should find edification and inspiration and much food for thought.

**The Coming World Order,** by Alfred Gifford. (Our copy from the publishers, Robert Dey and Son, Sydney. Price 3d.) This is a small pamphlet consisting of two addresses on the subject of Federal Union. Naturally men are asking the question: "After the War—What?" and this essay seeks to direct public attention to a means of doing away with war by establishing a Federal Union of Nations, mainly based on the principle of the United States of America's Constitution—a union of free peoples and expression of goodwill and good faith.

"By their fruits shall ye know them," and fruit cannot be born except by a live tree. An increase of sap or spiritual grace should result in a corresponding increase in quantity and an improvement in quality of the fruit. In other words, we cannot give what we have not got. Lent supplies the opportunity whereby we can get to give.

## THE GERMAN PASTOR.

A visit to Niemoeller's church two years after the day when the imprisoned pastor preached his last sermon there, is described by Folke Thorell in the Swedish newspaper, *Sydposten* (29/6/40). He publishes it on the third anniversary of the pastor's imprisonment. He is struck by the inscriptions in the church. The whole apostolic confession is carved on the altar; these inscriptions witness to what Pastor Niemoeller is not allowed to say. Over his vestry is carved the testimony, "One Lord, one Faith, one Baptism," instead of the usual "One Fuehrer, one Reich, one Volk." After the sermon the congregation stood up for prayers. The most poignant of which was "Lord have mercy on the shepherd and leader of this church." Formerly this ran "Lord have mercy on Pastor Niemoeller in prison," but this was banned. The whole large congregation—mostly young people and some in uniform, was visibly moved. Mrs. Niemoeller and her two children attended. Mrs. Niemoeller was in great grief. (Helmuth Gollwitzer, the pastor, who had been in charge of Pastor Niemoeller's church, left Berlin on September 5th, 1940, after an order from the police to leave the city within 24 hours. He is not permitted to give speeches, but only to preach sermons. His family remains in Berlin.)

## TERSENESS IN THE PULPIT.

It is a great thing for a preacher to cultivate the habit of terseness, though it can be carried too far. I cannot vouch for the truth of this story, but I give it for what it is worth. An enthusiastic lay evangelist announced to his hearers that he would speak to them on the word "Devil." "Take away the D," he said, "and you get 'Evil,' which is what he is. Take away the E and you get 'Vile,' which is what he makes you. Take away the V and you get 'Ill,' which is what he works in the world. And take away the I and you get 'L,' and that's where he comes from."

## FRENCH CHRISTIAN RELIEF WORK.

The French Christian Youth Movements played a prominent part in the relief work for refugees before and after the Armistice. Work since the Armistice has been more difficult than before, because now the refugees have exhausted whatever money they were able to take with them at the moment of their flight. There is a surplus population of about ten million in the non-occupied area. The Y.M.C.A. is opening foyers for soldiers brought back to the non-occupied area and for unemployed demobilised men. (I.C.P.I.S., Geneva.)

## CHRISTMAS CAROL.

O, what endless wealth of glory  
Thou did'st leave for sinful men,  
When in boundless condescension  
Thou wast born in Bethlehem;  
Precious Jesus, only Saviour,  
Ransomer from sin and shame,  
We, Thy children now adore Thee,  
Praise and magnify Thy Name!

Wond'rous message, which the Angels  
Who proclaimed Thy lowly birth,  
From the skies, in tones of wonder,  
Sang to all the listening earth—  
"Glory be to God Almighty!  
Peace on earth, to men goodwill!"—  
For the Babe in Bethlehem's manger  
Came God's Purpose to fulfil.

Lord of Glory, mighty Saviour!  
Shedding forth God's love and grace,  
Grant us in Thy steps to follow  
"Till we see Thee face to face;  
Then in endless adoration  
May we still Thy praises sing,  
Who wast born the Son of Mary,  
And art Heaven's Eternal King!  
—H. E. S. DOYLE

(This Carol has been set to a delightful tune which has been specially composed for it by the Armidale Cathedral organist, Dr. C. A. Jarman.)

## CONVALESCENT SOLDIERS OVERSEAS.

Q.: Does the Red Cross organisation make provision for the care of convalescents overseas? If not, is there any organisation which does?

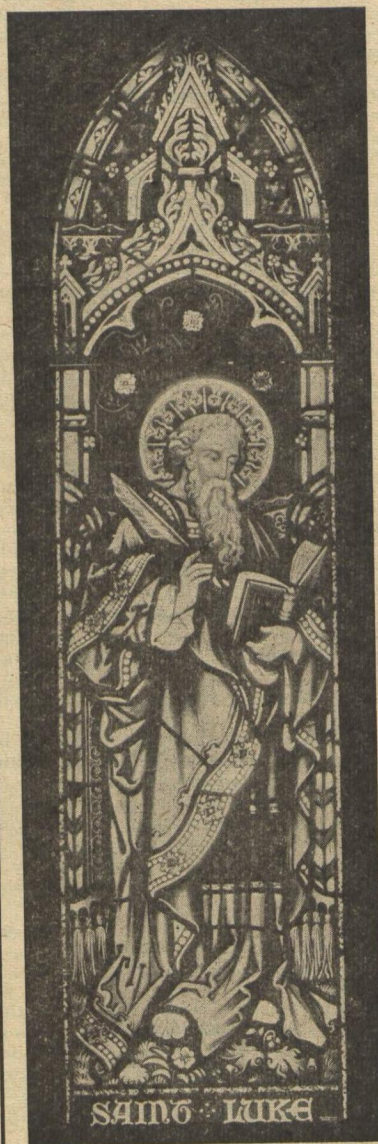
A.: The Red Cross Society looks after convalescent soldiers in a very special way and on a wide scale. There are a number of subsidiary institutions or sections which undertake the care of such members of the Forces. One section would deal with the question of supplying suitable foods, while others would handle the question of outings and transports. There is not any convalescent home at which soldiers may recuperate, but there is one in Jerusalem for the use of the nurses only.

## THE BISHOP AND THE WEIGHING-MACHINE.

The following paragraph is taken from the September issue of the *Southwark Diocesan Gazette*:—

"There is a certain English Bishop who fasts more than twice a week, yet he grows in weight much to his distress. But he is an optimist; he weighs himself once a month hoping to discover that his weight has receded. Apparently there is a new type of dialless machine which announces the weight in words. The bishop in question, and he told the tale himself, stood on the platform the other day and the unseen voice merely said, 'One at a time please.'"

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## Correspondence.

SYDNEY UNIVERSITY  
EVANGELICAL UNION

(The Editor, "The Australian Church Record.")

Dear Sir,

On behalf of the Sydney University Evangelical Union, I would like to remind your readers of the virile Evangelical witness being maintained at the University, as well as the Law School, the Teachers' College, the Ultimo and East Sydney Technical Colleges and the Kindergarten College.

The Inter-Varsity Fellowship of E.v.s. which was founded as the Cambridge Inter-Collegiate Christian Union in 1877, is the oldest spiritual movement amongst students. It seeks to unite in a vital Christian fellowship students with a practical faith in, and experience of, Jesus Christ, as God and Saviour; to spread this faith and experience in student circles, and to provide opportunities in Christian work for its members.

Should any of your readers know of anyone coming up to the University, or one of the Colleges mentioned, this year, if they would communicate with me (L 3072), or with Mr. Norman Powys, The Rectory, Vaucluse, we would be glad to link the one in whom they are interested with our special Fresher arrangements, tennis parties, squashes, etc., and so introduce them to our work and witness, as well as to a friendly atmosphere in University life.

Yours sincerely,

DONALD ROBINSON,  
Secretary.

Australian Church  
News.

## NEW SOUTH WALES.

## Diocese of Sydney.

## QUIET DAY FOR CLERGY.

On Monday the Clergy of the Diocese assembled at the Cathedral for a day of devotion preparatory to Lent. At a Celebration of Holy Communion some 200 Clergy were present. The Archbishop officiated, assisted by the Co-adjutor Bishops, and the Precentor, Bishop Hilliard gave the address. His Lordship took for his subject the Clergyman as a Pastor, and dealt at length with the parish Clergyman's duty amongst his people, the need of "seeking" for the sheep who stray away from the flock.

In a very interesting and helpful manner he took as his text a passage from John Ruskin concerning the ministry. The Bishop referred in strong terms to the clamant needs of the present time in view of all the misunderstandings that were causing trial, disaster and the tragic war.

In the Afternoon Session the subjects of the addresses were "The Clergyman as a Priest, and as a Prophet."

At the close of the Session, the Clergy expressed their appreciation of the Bishop's addresses and the Archbishop's part in arranging the Quiet Day.

PARRAMATTA TEACHERS'  
ASSOCIATION.

The 114th Quarterly Conference and 30th Annual Meeting, was held at St. Paul's, Harris Park, on Monday, February 17th, 1941.

6.0 to 6.45 p.m.—Tea in School Hall; kindly provided by the Teachers of St. Paul's Sunday School.

6.50 to 7.20 p.m.—Service in the Church; Intercession in connection with war; short devotional address by the Rev. J. W. A. Watkinson.

7.30 p.m.—Conference in School Hall, at which the Annual Elections took place.

## THE BROUGHTON CHOIR

At the Annual Meeting of the Choir held on Tuesday, 4th February, 1941, the following officers were elected:—

For 1941—Patron: The Archbishop of Sydney; President: The Ven. Archdeacon S. M. Johnstone; Vice President: The Precentor, the Rev. C. L. Oliver; Secretary: Mr. A. Tasman Lloyd; Treasurer: Mr. Kilminster; Committee: Mrs. D. M. Rae, Miss H. Harvey, Mr. A. A. Smith and Mr. A. W. Edwards.

Arrangements were made for the Choir to sing in the Cathedral each Sunday afternoon during Lent, at 3.15 p.m., the first to be March 2.

Anthems selected by Mr. T. W. Beckett will be taken from The Crucifixion, Elijah, Hymn of Praise and The Messiah.

## JOTTINGS FROM THE PARISHES.

**St. Paul's, Cobbitty.**—Mrs. W. Starr, of Elderslie, passed away suddenly on January 13. A memorial service was held in St. Mark's, Elderslie, on the following Sunday by the Rector, Rev. J. T. Phair.

**Holy Trinity, Concord West.**—On January 18, Mrs. J. Turnbull was called to her eternal rest after a long, and useful, life of 85 years. Her devotion to her family and her God were marked by her constant interest in the fulfilment of her duty to them and to Him. She was laid to rest at Macksville. On January 28, Joseph Richard Cabel received his Master's call at the age of 72. He witnessed for God in various parts of the State during his life, being a Postmaster. As a boy and a young man he was a member of St. Andrew's Cathedral Choir and a teacher in the Sunday School. He lived a consistent life and worshipped regularly.

**Christ Church, Lavender Bay.**—On Sunday evening, January 19, a memorial service honouring the Late Lord Baden-Powell, World Chief Scout, was

held. The Rector, Rev. Frank Cash, had prepared a number of lantern slides of the hero of Mafeking, during the week, and these were screened at the service. Many scouts were present, who had also been present at the great gathering in the afternoon, where a number of them had led the singing.

**St. Paul's, Sydney.**—Congratulations have been heartily accorded to Mrs. Flower on completing fifty years of loyal and valued service at St. Paul's and particularly in the choir. She joined the Sunday School and Church at the age of 9, and when 17 years old, became a member of the choir. Her influence and guidance were considerable. Mrs. Flower's husband, the late Thomas Flower, was for 44 years organist and choirmaster of St. Paul's, and was held in the highest esteem. His father, Mr. George Flower, had been choirmaster before him at the same church for 26 years. Mr. Thomas Flower's grandfather, Mr. Edward William Flower, who died in 1911 at the age of 88, was the oldest schoolmaster living in England at the time. He had been headmaster at various schools for 60 years.

## VICTORIA.

## Diocese of Melbourne.

## BROADMEADOWS.

Tentative arrangements have been made to hold the 91st Anniversary Service of St. Paul's Church of England, Broadmeadows, on Sunday, March 2. The first stone of the old church was laid on January 15, 1850, and the church was opened by Bishop Perry on September 25, 1850. The original baptismal register, which is still in use, records the first baptism in the parish on October 13 of that year.

## RURAL WORKERS' PROBLEMS.

Rural working conditions may soon be investigated by representative bodies of the Anglican Church.

At a meeting of the social questions committee on Feb. 7, a practical scheme to develop lines of inquiry was submitted by Professor S. M. Wadham, who has given the committee valuable advice and assistance recently. Rev. C. W. Wood, chairman of the committee, said that details of the scheme would not be announced until it had been considered by rural dioceses. The question had been considered only by the social questions committee of the Melbourne Diocese. One proposal was that questions be submitted to farmers in the Mallee and other areas, and that visits to different localities should be made. The committee would make extensive inquiries before preparing an interim report for synod.

## WOMEN'S WORLD DAY OF PRAYER

The Women's World Day of Prayer is to be observed on Friday, February 28. Services have been arranged in

the Collins Street Baptist Church from 11 to 12 noon, and from 2.30 to 4 p.m. The girls' sessions will meet in the Reception Room, Assembly Hall, 156 Collins Street, from 5.30 to 6.30 p.m.

## TASMANIA.

### DIOCESAN NOTES.

The Rev. C. Robinson has been appointed to the charge of the Channel Parish.

The Rev. H. C. Brammall has returned to Hobart after having taken temporary charge of Cullenswood Parish.

The Rev. C. C. Cowling having left King Island, now takes charge of the Cullenswood Parish.

The Rev. B. W. B. Richard, son of the late Archdeacon R. H. Richard, was instituted to the Parish of Sorell by His Lordship on the 28th January, when the Rev. A. E. Biggs, the Rural Dean, and the Rev. M. J. Mas, a former Rector of the Parish were present.

The Rev. Canon G. G. O'Keeffe who had been visiting this Diocese has returned to Charters Towers.

The following Lay Readers licenses have been issued by His Lordship:—

R. W. Dobbinson to Holy Trinity, Launceston.

E. R. G. Duncan to Sorell Parish.

### ORDINATION.

His Lordship appointed Wednesday, the 19th Feb., at 10.30 a.m., at the Cathedral for the Ordination of Deacon and Priests.

## NEW ZEALAND.

### Diocese of Nelson.

#### ORDINATION.

The Bishop of Nelson has arranged an Ordination Service in the Cathedral on St. Matthias' Day—February 24, commencing at 10.30 a.m. On that occasion he will ordain the Revs. N. C. K. Titchener and C. A. J. Scarfe to the Priesthood and Mr. V. L. Leaning, of Moore College, Sydney, to the Diaconate. The ordinands will be in retreat at Bishopsdale for two days

beforehand. The sermon at the ordination will be preached by the Ven. Archdeacon Haultain. The Revs. N. C. K. Titchener and C. A. J. Scarfe are assistant curates in the Cathedral and Blenheim parishes respectively. Mr. Leaning will go as assistant to Archdeacon Kimberley at All Saints' Nelson.

### Diocese of Wellington

#### ORDINATION.

The ordination of five candidates to the priesthood took place in the Pro-Cathedral, Wellington, by his Lordship the Bishop on Sunday, December 22. Those who were ordained were:—The Revs. G. P. Cook (Karori), P. M. Gourdie (Petone), N. W. Joblin (Masterton), K. J. Stewart (Khandallah), and H. Taepa (Masterton).

The semi-choral service concluded with Holy Communion.

The Rev. H. E. K. Fry, vicar of Lower Hutt, attended the Bishop as Chaplain. The Rev. W. Tye, vicar of Brooklyn, presented the candidates, and there were in the procession the Vicar of St. Paul's, Canon D. J. Davies, and 10 of the clergy of the district, each of whom took part in the laying-on of hands. There was a large attendance.

Archdeacon Bullock preached the sermon in which he stressed the drastic need of careful preparation in the study and the avoidance of "a floundering in cheap philosophy."

"Your congregation will not expect or wish you to be highbrow, or even clever and popular and amusing, but they will want you to let them hear the truth of the blessings of the Gospel of the Church of God," said Archdeacon Bullock.

"Do not just fill 20 minutes of time, but say something worth while of the redeeming grace of Christ; say it in your own way so as to show something of your own personality."

"They do not expect great things at first, but they want sincere expression, so that you compare, as it were, yourself in the pulpit with yourself out of the pulpit. Give them something of your own feelings and inspirations. You should always devote your mornings to study, and in this you will find ample help from the lofty minds and

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work of scholars. God will help you if you ask Him, and remember that He in His judgment divides preachers into those who take their work seriously and those who do not. That is God's judgment, and you will be strengthened by the appeal Lord, speak to me that I may speak to others in tones that will be an echo of Thyself."

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